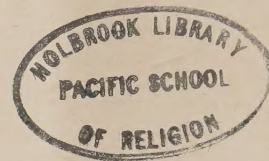


The South India Churchman

The Magazine of the Church of South India



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JUNE 1967

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Special Note : From 1st June all communications to the editor should be sent to him at Cathedral Compound, Dornakal, S. C. Rly., Andhra Pradesh.

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Rates of subscription per annum : In India Rs. 4. In England 9s. In U.S.A. \$ 2. Foreign subscriptions, paid in India, Rs. 7. Single copy As. 8 or 50 P. (Bank Commission of 65 P. to be added on all mofussil cheques.)

Honorary (and ex-officio) Business Manager : Dr. (Mrs.) R. M. Somasekhar, M.A. All remittances, and communications about new subscriptions, discontinuance of subscriptions and changes of address should be sent to the Business Manager, *South India Churchman*, Synod Office, Cathedral P.O., Madras 6 (not by name).

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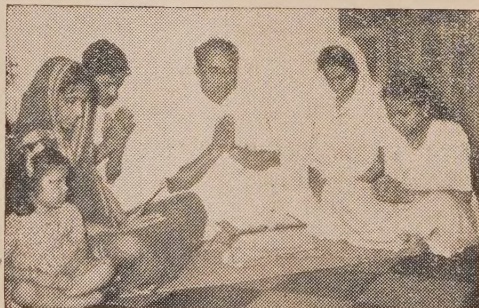
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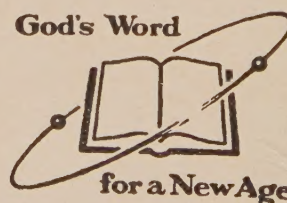
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The Feast of St. John

The Feast of St. John, Apostle and Evangelist, on May 6th, 1967, will be remembered by the Commonwealth and Irish missionaries of the CSI, and indeed by those of all other Churches in India, not perhaps as some Protestants remember the Feast of St. Bartholomew, but with a tug at the heart, for it was by that day that they, alone of all the Commonwealth and Irish citizens in India, were called upon to register themselves before the Police as foreigners and submit themselves to all the restrictions of the Foreigners' Rules and Order. This is not a political magazine and it is not for us to enter into the political considerations or party motives which may have led the Indian Government to order this Registration. It is sufficient for us to accept the command of the Bible, 'Obey every man-made authority for the Lord's sake.. It is the will of God that you may thus silence the ill-informed criticisms of the foolish.' (1 Peter 2: 13, 15), and to remember that even an irksome Registration may be part of God's plan for human salvation, as the Christmas story so wonderfully reveals.

At the same time it will seem strange to some that the Government should have decided to treat as foreigners the one group of Commonwealth and Irish residents in India which has indentified itself most closely with the life, progress and aspirations of the Indian people, living among them, even in remote villages, learning the language, seeking to understand the culture and the needs, and trying to help them in a thousand ways. It can be humbly claimed that Christian missionaries have fed the hungry and received the homeless, healed the sick and cared for the leper, taught the illiterate and educated the poor, trained the craftsman, helped the farmer and sent out qualified Indian doctors, nurses, teachers, and social workers throughout the land, so that 'the missionary spirit' has become a slogan even of political orators. There is one chapter too often omitted from histories of India's struggle for freedom, and that is the part played by British and Commonwealth missionaries. There were certainly some misguided missionaries who opposed the national movement and others who disagreed with some of the methods adopted to achieve independence, but it was India's good fortune that in those critical times, year after year there went on furlough groups of sympathetic missionaries who travelled up and down Great Britain and Ireland, and wherever they went they sought to present a true picture of India's needs and aspirations. Some of us who went to Lancashire had to risk unpopularity among the mill-workers who had been rendered unemployed by the Indian boycott but India's case was put and many listened. Of course sympathetic missionaries were not the only advocates of Indian freedom but they could and did speak with the authority of personal knowledge and experience and straight to the consciences of their audiences of believing Christians, and in the end it was the Christian conscience of Britain that prevailed, so that freedom was granted and received with honour to both sides.

The formation of the Church of South India coincided with India's achievement of freedom and the Church has already shown its appreciation of the tremendous labours of the overseas missionaries for the cause of Church Union. Although they knew that the establishment of the independent CSI would mean the end of missionary 'raj,' and that henceforth they must decrease and Indian leadership increase, they never faltered in their purpose, and with the full backing of their various missionary societies, entered whole-heartedly into the new Church, and into



their own new status as its servants. The distinction between Church and Mission has been totally wiped out and an entirely new type of missionary is being evolved in the CSI as the years go by. Every missionary comes (and remains) only at the invitation of the CSI. He works under its bishops and in accordance with its discipline in the service which it allots. He may have come from a foreign land but once he has come he belongs to the Church of South India, identifying himself with its people and their country. Seldom, if ever, has a CSI missionary proved unfaithful to his Church or his adopted country. Missionaries may have to put their names down as 'foreigners' in the registers of the police. The CSI knows that they are not so recorded in 'the Lamb's Book of Life' or in the hearts of their Indian fellow-workers.

Not all CSI missionaries come from the Commonwealth and Ireland, and it may well be asked why reference should be made to the new registration when little or no comment was made at the registration of missionaries from the United States, Germany and other foreign countries. The missionaries of the CSI are one great fellowship no matter what country they come from and the Commonwealth missionaries will certainly rejoice that this new bond of registration unites them where there was separation before. There is however one difference in the two registrations. The non-Commonwealth missionaries are registered not because they are missionaries but because they are not Commonwealth citizens. The Commonwealth missionaries must register because they are in missionary service. Other Commonwealth citizens are not called upon to do so. The Indian Government may have its own good reasons for registering only one particular group of Commonwealth citizens but there may be those who may question why in a country that boasts of being a secular state, and indeed has given certain signs of it, a discrimination should be made purely on the ground of religion. Freedom of religion has been one of the glories of independent India, enshrined in its constitution, and under it missionaries of all religions have freely propagated their views and practised their faith. The Commonwealth missionaries of the CSI will be among the first to acknowledge the great privileges they have enjoyed hitherto, privileges which have not been given in so many other countries. If the privileges are now curtailed because some missionaries have abused them, there can be little ground for complaint. But have the privileges been abused? Every Commonwealth missionary coming into India has had to give to the Government a written undertaking not to engage in political activities. Has any missionary so broken his word that it has become impossible to trust the others and absolutely necessary that every missionary should now report his movements to the police? If this is so, it is time for the Church itself to enquire and deal with the offender.

Restrictions on Christian missionaries are nothing new in Church history, but as the new orders about registration and residential permits for Commonwealth missionaries already in the country were themselves preceded by a recent tightening of the regulations concerning the admission of new missionaries and the return of missionaries on furlough, the Church may rightly begin to question what these things portend. Are these new rules merely precautionary and possibly temporary, promulgated to meet a special situation, real or feared, or do they herald a new policy, which, as in the case of China and Burma, is eventually to lead to a complete expulsion of foreign missionaries? The Church of South India must be ready for any eventuality. Fortunately its leaders have not been blind, as is shown by the questionnaire which has now to be filled up with every application for a new missionary by the dioceses, but it is probable that there are still pieces of work here and there, in diocesan offices and elsewhere, which are far too dependent on missionary personnel. The question of funds from abroad, linked in this country with the need of foreign exchange, may or may not be affected by what happens to missionary personnel, but it must be dealt with far more seriously and realistically than hitherto if the Church is to be able to stand in a time of crisis.

The restrictions on missionaries, or even their going away, will not bring opposition to an end, for it is not the missionary, but his message that is the main rock of offence to certain people, and that teaching the Church must continue to give, missionary or no missionary. It is the message of the Old Testament: 'Righteousness, exalteth a nation'. It is the teaching of the Sermon on the Mount; summed up

in the words: 'Seek ye first the kingdom of God and his righteousness'. If the teaching is accepted what does this righteousness involve? The exploitation of the poor must cease, bribery and corruption must come to an end, adulteration and dishonesty in business must be done away, false witness must disappear from the courts and malpractices from the examination rooms, class and communal strife must be no more, drunkenness and immorality must no longer defile family life. These are but a few of the things involved in the acceptance of the missionary's teaching. Is it any wonder if vested interests fight back with every weapon they can? The first Christian missionaries were described as 'they that have turned the world upside down' and they were promptly bound over to keep the peace. Real Christianity is indeed a revolutionary religion, for it looks for 'a new heaven and a new earth wherein dwelleth righteousness', but its revolution is not as other revolutions, revolutions of violence and blood. It does not come by observation for it is a revolution in the heart. It does not come by might and power but by the spirit. Its weapons are humility, self-sacrifice and prayer, and faith and hope and charity. To change the hearts of men Jesus Christ offered himself upon the Cross, giving to mankind a new commandment: 'Love one another as I have loved you.' This is the message that the Christian missionary seeks to give to India, by word, and deed and spirit. It was the special message of St. John, Apostle and Evangelist, and it is good that the Commonwealth and Irish missionaries should have been reminded of it as they offered their registration forms to their beloved India and their all-loving Lord.

The Christian Revelation and Faith

Revelation means that God is not simply the great Unknown or Unfathomable, about which nothing can be stated. Speculative idealism or rational metaphysics *discovers* God deistically as the Transcendent, and give it a pseudonymous appellation as 'The First Cause', Unapproachable, Isolated, Impassive, extra-mundane Being enthroned in abstract space. Mysticism, like the 'Mysticism of Infinity' as Soderblom expressed it, or as Vedantins conceive it *discover* God as the great Infinity, the Absolute, Pure Consciousness. Thus philosophic idealism and mysticism *discovers* only an Idea, a Principle, A God-Idea, a philosopher's concept. In Revelation, on the other hand, Faith *does not discover*, but is confronted, 'subdued and dominated,' 'subjugated and overwhelmed' by a living, active, present personal God,—the Father of our Lord Jesus Christ.

The Christian conception of God is clearly and qualitatively defined. What faith says about God is not something unessential, but the most essential affirmations of God. The Revelation is the revelation of the divine will. It concerns nothing less than the 'disposition of his heart'. God is exactly such as he is manifested in the act of Christ. 'There is no other God. All other 'conceptions' of God are eliminated. As far as the Christian faith is concerned they are nothing but caricatures.' (Gustaf Aulenn.)

Revelation is divine; history is human; historical Revelation is therefore Divine-human disclosure. It is not human-divine, but divine-human. It is God in history,—God, as Man in man's history,—self-disclosure. Revelation is the activity of the divine will in human history. It is something wholly other than general abstract and unhistorical ideas. At the same time it should not be identified or con-

fused with anything merely historical and human. It is not the 'potential Christs' in men becoming 'Christs'. As Dr. Radhakrishnan describes it. 'This will be human-divine, but, Christ's Revelation of God, is Divine-human.' Divine Revelation is not identical with some unique aspect of man's inner life, even though it be of the very highest religious quality. It does not imply that something human has been exalted to the divine realm but that the divine will is active in the human. To call Jesus divine is not to argue that He was a man raised to divine status as a reward for His obedience. That will be 'potential earthly human Christ' becoming a divine 'Christ'. He was not a phantom God, but the Word made Flesh, a real union of God and man. In the words of W. N. Clarke, 'Jesus, as Son of man did something never done before;—He attained to perfect humanity. In Jesus, as Son of God, God Himself did something greater than even He had ever done,—He perfectly revealed Himself.'

Both universalism and exclusiveness express the peculiar genius of Christian faith. On the one hand it does not set any limits to divine revelation but on the other hand *refuses to recognise any other God, than God-in Christ*. Christian faith does not presume to delimit the boundaries within which alone divine revelation should take place; nor does it pretend to exhaust all divine possibilities. Christian faith does not circumscribe the extent of revelation. On the contrary faith's encounter with the divine revelation in Christ empowers the eye of faith to discover what men in the ancient church, when it made its impact on the Greek world, called 'the broken rays of the divine Logos', which have appeared outside the Christian tradition also. The clear light of Good Friday and Easter help the eye of faith

to recognise every other light which is a part of God's light, in keeping with what Paul said in Romans II : 14-15, I : 19-25, and Acts 14 : 17, that God has not left the world without witnesses among the Gentiles.

A tension between universalism and exclusiveness appears always in the history of the Church. The Christian faith grants what Kraemar calls 'other modes of revelation,' in nature, history, human and social life, conscience etc. But it, at the same time, claims Uniqueness for Christ's Revelation. The tension cannot be eliminated by Syncretism. In the words of Dr. V. C. Samuel in one of the pamphlets published by the C.I.S.R.S. Bangalore, 'the claim of a harmony of all religions made by the Ramakrishna Movement, in so far as Christianity is concerned, is questionable. We do not hesitate to grant that the Movement may have succeeded in working out a Hinduised version of Christianity, and that it has accommodated that version with its own religious emphasis. However, the fact is that it is the Christianity neither of the Bible nor of history.' Dr. V. C. Samuel concludes his pamphlet thus : 'It is not meant here that according to the Christian faith, God is not there among the Hindus, or that He is not at work in the many commendable activities carried on by the Ramakrishna movement. On the contrary, a Christian believes that God is working through the Movement, perhaps unacknowledged and may be even confused with a kind of nationalism and culture. At the same time, in His infinite mercy and love, God guides every man and every woman, including the Hindu, to a final acceptance of Jesus Christ, the one and only Saviour of the world.'

The divine revelation is not a complement to something already given or an addition to a knowledge of God which already existed. The uniqueness is not quantitative, but qualitative,—unique action of God, which reveals in a unique way the 'heart' of God, His Holy Love. This unique action, in its longing, seeking, suffering, dying, and saving Love, does not complement or surpass others, but actually eliminates others. In this sense the words of Martin Luther, 'und ist kein andrer Gott' are fully valid.

God has not only once spoken and acted in the world's history; the record of God's dealings with men is rather a constant and continuous activity; the divine will is continually realising itself. The Christian faith does not conceive of the revelation of God as a point in time, nor as an isolated act of God, but rather as a continuous series of divine acts. The revelation is a continuous series of acts of God, beginning in creation, continuing through the election of Israel and its history and reaching its culmination finally in the decision and transforming act of God in Christ. The O. T. is a part of that context of revelation in which Christ appears. The acts of God recorded in the O. T. are fulfilled in God's redemptive act in Christ. But, in this context of divine acts of revelation, Christ stands as the decisive and final act.

Christian faith conceives of the divine revelation as something given once and for all, but at the same time as a continuous active and living revelation. It is not looking for a new divine revelation which should render obsolete the one given once and for all in Christ. The act of reconciliation and new fellowship with God cannot be superseded nor can the conception of God, given in this new fellowship, be improved.

In Him alone, the Word of God made Flesh, does the really new enter human life, not a mere best, but what is new in the strict sense, something hitherto unknown, because wholly concealed. Jesus Christ, in whom revelation is present and operative, is a concrete reality, to which there are no analogies. Revelation is simply once for all. Just as man can have only one father, is born once and dies once, so he can only believe and know one revelation. It is possible to collate and compare a number of religions, not a number of revelations. He who says 'Revelation' can only

speak of revelation, which is unique, taking place once for all, irrevocable and unrepeatable.

We become aware of His utter newness because we recognise in His person the Eternal Word of God made Flesh and we perceive that Revelation means grace for sinners. Had it not been for God's free compassion and condescension to man, the Eternal Word would have been eternally hidden from us. Once we have apprehended the revelation of God in Jesus Christ, as pure grace and truth, it is impossible to imagine ourselves receiving a disclosure of God elsewhere which was direct and unmediated or indeed any indirect revelation other than that contained in Him. 'By this we know love, that he laid down his life for us.'

The faith conveyed by Jesus is no mere abstract truth separable from Himself, as the truth of the law of gravitation is separable from Newton. Apart from Jesus we may know much of God, of His wisdom, His power, His sublimity, even of His benevolence, but of His Fatherhood, with all the loving kindness to the sinful, embraced in that great name, we can know nothing. Nowadays we speak with easy assurance of the love of God. In fact, it is in Jesus alone, and supremely in His Cross, that assurance can be found that God's mind is the mind of a true Father. In laying hold of Christ we lay hold of God personally present in Him, but nowhere else offered to us in this personal fashion, nowhere else certified and conveyed to us as Redeemer. Or, rather, He lays hold of us.

The Incarnate Christ represents the unique intervention of God which determines once and for all the course of history of the world,—God in history,—Holy God in Guilty history. In Him God has given us the unsurpassable revelation, in time and in fact, in flesh and in blood, of His character and purpose. This real man is also truly God and He is what He is, because He is God. He is not God, because He was perfect man. He is and always was God. He became Man.

Revelation is the revelation of the 'hidden' God. We see 'in a mirror darkly'. Faith beholds the revealed as the unfathomable, 'hidden' God. 'We know in part'. Faith understands, but understands in part. Revelation is 'mystery disclosed'. (Rom. 16 : 25, 26). Yet, it remains a mystery. In the presence of the revelation faith is compelled to confess : 'How unsearchable are his judgments and how unscrutable are his ways?' (Rom. II : 33.) The revealed God is the 'concealed' God, who dwells 'in unapproachable light', whom no man has ever seen or can see' (I Tim. 6 : 16). '*Deus revelatus* is also *Deus absconditus*.' 'This is how one should regard us as stewards of the mysteries of God' (I : Cor 4 : 1).

But at the same time this divine revelation is not confined to any certain period of time. The divine revelation is constantly in progress in the sense that God is always active in the world. The divine act in Christ is finished, but it is also continually going on as the divine victory is realised anew in every generation. The fact that the Christian faith in God is also a faith in the Holy Spirit preserves the dynamic character of revelation.

If revelation were localised in some past history faith would mean simply an intellectual assent to a past event without any relevance to contemporary conditions. The finished past act of Christ has relevance and efficacy to us only because it is contemporaneous and effectively valid and alive for the present and in the future. He is an 'enabling God' and a sanctifying Lord. Otherwise it will be a dead revelation, like a dead religion devoid of power or victory. But because it is an abiding contemporary experience it is a living present revelation and a living God's present, living, activity : God in the present overwhelms and dominates me. It is my faith, but it is God's act, and therefore, it is only God's act. His Revelation and His confrontation. God confronts and addresses man. It is

God's immediate fellowship with the soul. As Luther puts it, 'God speaks it (the Word) in the heart'. God's revelation is therefore a manifestation of His active and powerful presence.

Faith directs itself exclusively to God for faith is a relationship between God and man, in which the revelation of God is the primary and decisive factor. Faith has really nothing to do with rationalistic metaphysics. The God whose 'reality' could be demonstrated with rational grounds would be of an entirely different nature from the God of faith. Christian faith in God is something else than a rational explanation of the universe. The God about whom it speaks reveals himself only to the eye of faith and is not apprehended by human wisdom. It is not the discovery of speculation; it is subjugation of man by Revelation. In Faith man is 'vanquished' and 'led away from himself.' Faith has its origin and nourishment in revelation and at the same time revelation is discerned and recognised by the eye of faith. We are confronted by the Revelation of God, from whom we cannot flee. Our choice and our decision have nothing of subjective discretion about them. The real reason for our 'Yes' to Revelation is, nothing but that the hand of God has overwhelmed us. Our own seeking is nothing else than what the Bible calls 'the Father's drawing' us. (John 6 : 44; 10 : 16).

Faith and Revelation are corresponding correlative concepts. Divine Revelation to Human Faith is paradoxical; When man is subdued and dominated by God, man turns towards Him and commits himself to God. In popular usage faith is some uncertain knowledge, uncertain opinions about God and his work involving his trust and assent. This will make man the primary mover in the 'tense drama' of revelation. This is not correct, for, Faith is

entirely theocentric. It is improper to speak of God as the 'object' of faith. As that power that creates, determines, and controls faith He is rather its subject. No wonder, that Kierkegaard expressed this truth so intensively: 'God is pure subjectivity; sheer, pure subjectivity'. Faith is not some sort of anthropocentric approach, which makes man central and God the 'most obedient servant' of man's needs. Faith is an immediate direct fellowship with God. As Kierkegaard says, 'Faith casts itself upon deep waters'. Gustaf Aulen puts it in other words: 'In spite of timidity faith is the soul's audacious 'yes' to God, willing to relinquish all else in order to build on God alone'.

'By this we know love, that he laid down his life for us.' (I. John 3 : 16). Martin Luther adds: 'This is the reason why our theology is certain because it snatches us away from ourselves and places us outside of ourselves, lest we rest upon human strength, conscience, feelings, character, our own works....'

Faith does not find God at the end of a logical syllogism. Faith is faith in the divine revelation. Faith is an inner conviction of being overwhelmed by God; an encounter with something which validates itself as a revelation of God, as a divine revelation by the testimony of the Holy Spirit. 'It is the Spirit Himself bearing witness with our spirit'. (Rom. 8 : 16). On the one hand it is a daring decision and on the other hand it is man's subjection by God. It overmasters him and subdues him with an inner compulsion which he cannot escape. It is spontaneous, whole-hearted total self-surrender to the yearning out-stretched hands of Grace, in silent adoration and thanksgiving.

A. C. DHARMARAJ, B. D. M. A., B. T.,
Ahmedabad.

150th Year Celebration of the first Missionary from the Methodist Missionary Society to Tiruchirapalli-Tanjore Diocese

RETROSPECT can be tedious and yet it is right to have a record in our C.S.I. Churchman of a great series of events in the history of the Church in India.

Our Ex-Bishop of this Diocese, now retired in England, in his writings and search of the events of the history of the Methodist Church in India, pointed out in *The South India Churchman* for December 1965, page 4, 'the visit of Rev. James Lynch to Negapatam in January 1817. He came on a raft 9 feet long from Ceylon to Point Calmier near Nagapatam on January 28th.' He preached on five occasions to the English speaking Europeans during the five days he stayed there. He proceeded to Madras for his work. Other Missionaries followed him in later years. Thus began the Church in NAGAPATTINAM, the city of the devotees who worshipped serpents (Nagas).

Our 150th year celebrations in Nagapattinam, Melanatham and Mannargudi were fixed for January 26th and 27th 1967 to make it as near as possible to January 28th.

- A. What occurred and who was there?
- B. Messages, Souvenir.
- C. The Unfinished Task.

A. On January 25th, Rev. Douglas Hubery from the Methodist Church in England, representing the youth as the head of the youth department, arrived by plane to Tiruchirapalli. He was received in Nagapattinam into a residence opposite the sea and harbour. The Bishop of the

Diocese, Rt. Rev. Solomon Doraiswamy, led the first service on January 26th at the Ex-Methodist church, Christ's Church, with a congregation representing from the Anaimalai to Nagapattinam at the 6 a.m. Holy Communion (C.S.I. Liturgy). He preached on Matt. 28 : 19-20. The note on which the whole day's celebration was based was 'Evangelism the Mission of the Church'. He referred to John 12 : 24 'Except a grain of wheat falleth on the ground' and said how every Missionary had to face this when he got his Mission to fulfil and how we are called to serve and follow their example obeying Christ's call to follow, and serve Him.

Being Republic Day, the C.S.I. High School, and Perumalkoil Street School which is the only other existing C.S.I. Higher Elementary School in the town joined in the hoisting of the flag and were glad to join in with them.

The meals were prepared and served nicely by the congregation at Melanatham and we all enjoyed them, specially the fish got from the sea.

After the breakfast an elephant walked in front of our procession and the choir sat in a lorry playing the instruments and we all walked to the seashore. The Customs shed was arranged with seats and decorated to receive a large crowd of people and a host of children too.

B. We had service there when Rev. D. Hubery was welcomed and he brought his messages and greetings from the Church in England. He welcomed Missionaries from

the East to the West saying that we all need one another to fulfil Christ's vision of proclaiming Him to the world.

The Bishop announced about the Souvenir which was printed for the occasion, said it was available at Re. 1 each. Mr. Paulraj, B.A., L.T., the Principal of the C.S.I. High School, was Convener of the Diocesan Committee on these celebrations and he with his staff and ex-members of the staff of the High School got this arranged and the Souvenir will reveal what hard work was put into the whole programme. In this meeting two of the speeches printed in the Souvenir were given by Rev. C. J. Daniel and Rev. V. Gnanamuthu. Their messages illustrated how the Church had spontaneously expanded from the East of the Diocese to the West from 1913 when Missionaries found the Word had borne tenfold and the Mass Movement began. The choir sang a special song made for the occasion to a Portuguese tune. It was a very happy meeting.

The afternoon programme was in the C.S.I. High School premises. After an exhibition of the School album of stamps and scientific achievements, the public meeting was held in the open air stage created in front of the Mission Bungalow, which is now part of the School, leaving only the upstairs for the use of those who camp and do work in the villages. Mannargudi has become a permanent centre for Missionaries and only a few congregations round Nagapattinam do not need the full time of a woman worker.

At the meeting Dr. Sargurudoss, Principal of Bishop Heber College, Tiruchi, presiding, the Souvenir containing the messages from Ex-Missionaries was introduced and Rev. D. Hubery brought a message again when the Diocese presented him with a wooden toy boat to remember the 9 ft. long raft that Rev. James Lynch travelled and a map of the Church of South India with the Diocesan stations pictorially shown was also given.

The Rt. Rev. Dr. C. G. Diehl, the new Bishop of the Tamil Evangelical Lutheran Church, brought the message of how John Wesley got his spiritual help through reading Martin Luther's preface to Romans. He and his colleagues present at the meeting assured us of their co-operation and united effort in proclaiming the Gospel. The Bishop of the Roman Catholic Church in Tanjore sent his message through one of his priests, being unable to be present himself. A response to these messages was made by Rev. P. D. Peter, the Clerical Secretary of the Diocese.

The meeting continued with 3 talks: (1) Mr. J. Amaladason, Correspondent of the Findlay High School, Mannargudi, who was unable to be present sent a paper to be read on the *Glorious Past*; (2) Rev. T. J. Mark spoke of the present stage of the Church now with a real understanding of the whole Diocese with our failures and through Christ's power the ability to carry on His work; (3) Rev. K. G. S. Dorairaj, now serving temporarily as the Secretary of the National Missionary Society, but as one of the fruits of the work in Nagapattinam High School

and Church, as a presbyter of C.S.I., spoke on the 'unfinished task' of the Church.

An entertainment followed with songs and dances by children. The pageant on the work of the first Missionary was preceded by a cobra dance by the daughter of an old student of the High School, and another of his did a fisherman's dance to show how early Missionaries had to work among such people who worshipped serpents and spent a lot of time on the sea. A school for children leading on to serving adults and the work among the sick and healing Cholera which led to teaching them of Christ were shown briefly for lack of time.

The programme for 26th January led on to the next day's celebration at Melanatham near Mannargudi, all in the morning and in the afternoon at the Findlay High School and the evening service in Mannargudi church. The welcome at Melanatham was colourful and a varied programme including a baptism of a family. The people expressed their gratitude for their early beginnings and growth and they were reminded of their responsibility towards the people around and to become a centre of a Pastorate to carry this spirit through. The High School which had celebrated its centenary not long ago expressed their gratitude for the Missionaries who helped with the growth of the then college and the boys had the special joy of starting a new basketball court which Rev. D. Hubery opened for them and the Rt. Rev. Solomon Doraisamy dedicated it. The day finished with youth Intercession Service in the church attended by all the congregation when Rev. D. Hubery preached.

Rev. D. Hubery spent a few more days visiting Tanjore, Tiruchi, Karur and the Youth Secretary of the Diocese at Paramathie and on to Dharapuram and the Anaimalais to see a bird's eye view of what the Lord hath done through His servants.

We thank the Church in Nagapattinam, Melanatham and Mannargudi who have helped us to see ourselves in this Retrospect and seeing where we are but still there is:—

The 'Unfinished Task' of this great work, begun 150 years ago, lies with the Church now we have chosen to make our efforts through evangelism and money to reopen the field of service near Kulithalai, but making Puliur near Karur the centre. A church is to be built there where there is to be an Industrial Centre. Plans are going forward with the first offerings made on the Sunday prior to our celebrations on 26th January 1967 in Nagapattinam toward the building of this Church.

We have also plans through the Evangelistic Committee to ask each Pastorate to bring their map showing the unevangelised parts to help to develop new avenues of Evangelism in and around our home Church.

Thus we praise Him for all that is past
And trust Him for all that is to come.

J. WHITIN.

C.S.I. CALENDAR

- June 11—Barnabas the Apostle
18—Fifth after Pentecost: The Freedom of the Spirit
25—Sixth after Pentecost: The Bible
29—Peter the Apostle
July 2—Seventh after Pentecost: The Church
9—Eighth after Pentecost: The Sacraments

South India Missionary Society—Nirmal Mission

Report for 1965 Dec. to 1967 March

'I came that they may have life, and may have it abundantly'. This promise of our Lord has been true in our midst, and we report with thankful hearts to God the New Life which He has bestowed upon our congregations and work in this Mission field during the year under review.

1. Staff and Pastoral Work

Retreat Conferences for the Church workers and Bible women were held during the year which gave them new faith and vigour. The meetings directed their thoughts to the spiritual awakening of the congregations under their care. The Missionary and his wife with the help of the evangelists and the Assistant Presbyter have regularly preached the word of God. To awaken the congregations and to encourage spiritual growth in the Christian life the word was preached at central meetings, revival meetings (Summer Schools), nightly prayers, cottage prayer meetings and at regular Sunday worship and Sunday schools. The preachers of the word prepared carefully through private devotions and reading the scriptures and challenging biographies of great Christians. At the beginning of this year Rev. M. Emmanuel left us and he was replaced by a Deacon, Rev. I. Jacob. Two Bible women (widows) left our service. We are thankful to Mr. Emmanuel for all his untiring efforts in the pastorate for three years. During the 15 months period 379 adults and children were baptized and 135 new members were confirmed. Regular visits to the congregations were made and every family was visited and prayers were conducted to strengthen the faith of our Christians.

2. Central Services

The Central Services during the Holy Week at mid-days and evenings for the administration of the Holy Communion were conducted in many centres. These services were very helpful and heart searching. During the period under review 458 members took part in the Lord's Supper and were greatly uplifted.

3. Annual Jathra

This was celebrated on the 14th and 15th of May when Rev. P. Y. Luke, B.D. and Rev. B. J. Samuel, the Directors of voluntary Church workers, brought us the message which has inspired men and women to rededicate themselves to the service of the Master. Many people came in their decorated carts and others by foot, and buses came from long distances. The service was well attended. The offering on the day amounted to Rs. 674. The staff members and a few young men enacted a drama called 'Isaac's Sacrifice'. On the next day some new members were confirmed. Christians and non-Christians went to their villages with renewed mind.

4. New Evangelistic Work

Preaching the Gospel to all sorts of people in all conditions is the primary task of the Church. To this end we have made every effort throughout the year to spread the Gospel by open air preaching and selling of the Gospel portions and distributing free leaflets in hundreds to many non-Christians. The Christian Literature is made available in Telugu, Marathi, Urdu and Hindi with the help of the Good News Literature Centre and Scripture Gift Mission. Every literate house in a few villages of the pastorate was

visited and the Gospel was preached. During the year special efforts are made in several villages.

Birth of a New Congregation—Mandulapuram

In the caste bathies the Gospel is preached regularly by Mr. P. Jeevaratnam and Rev. C. G. Early and they also work among the school boys. The missionary's wife went to the first and second bathies where the depressed class people live to organise games for children and to teach them how to be clean by washing the faces of the dirty children and taught them Christian lyrics. Gradually she won the confidence of some young men and the parents of the children. Two years ago she went during the week of witness with her boys and some members of the local congregations to witness for the Lord. Later on, some began to come to our Church compound to learn more about the Lord Jesus Christ. In response to the Gospel, the people requested for an evangelist to go and work among them and so we have appointed in June Mr. Edward Wilson, a bachelor evangelist to prepare them to receive Christ in their hearts. In the month of September 24 families had given their names for baptism. Ever since we have asked the section panthulus to visit this village regularly and preach the word. At the end of January 36 families of nearly 260 people were asking for baptism. During February and March much concentrated work was done by evangelists and the deacon and the missionary and his wife. As a result of all our efforts on March 29th when our Bishop came to pay his visit to Nirmal with our D.C.C. Chairman, 101 adults and children were baptized. Due to weddings on that day many were absent and so we had a second baptismal service on the 31st night when 83 people were baptized. Still people are eager and enthusiastic to learn more about Jesus Christ. The place of worship and their own houses were beautifully decorated and they all bathed and came with clean clothes for the service. The women in their trays brought rice and cash with small lights. Just before the service was over the Bishop lighted the cross from where the newly converted Christians took the light of the Cross to their own houses. We are thankful to God for the harvest of those souls. We still hope to baptize some more. Nine of the leading Christians were confirmed next day at our central Church service.

In Neelaipet, Anduborre, Gopalpet, Thimmapuram and Kanketa villages the Gospel is preached to bring many souls to the feet of Jesus Christ. Every effort is being made to carry the Gospel to every village and family in the pastorate in the midst of opposition. We hope in all these mentioned villages and unmentioned villages one day God will open the hearts of the people to receive Christ as their Saviour.

5. Work Among Caste People

During the year 81 adults and children were baptized from caste families. The work among the caste people is being carried regularly but the results are not very spectacular. But the Christian life of some has made impact on people around them. In the Bhainsa area we have Christians from the caste families only. We are proud to report that God has raised some men and women who are like shining stars in the darkness by the light of Christ, they have received from Him. The educated and literates are approached with the Gospel portions and Christian literature. Work among caste people is continuing in many villages. In Kalwa village a few Reddy families invited the

Evangelist to visit their houses on Christmas Day and offered their gifts.

6. Voluntary Church Workers

Voluntary training courses at all levels were run for the workers. This year 2 more were licensed by Bishop, making a total of 23 workers in the Pastorates. During the one month's training for the V.C.W. Local preachers' Training, Velpula Swamidass attended the course. All those who have been licensed are rendering very faithful work in all their congregations.

7. Youth Work

This year the young men's summer school was held at Nirmal where 45 youths were present. Our young men are taking very active work in our congregations but this year we have not recognised any new Samajams either young men or women. Work among children in Eadgaon, Mandulapuram, Gajulapet and Nirmal town is most encouraging and in the pastorate villages where there is a resident evangelist, Sunday School work is being done. On the World Sunday School Day a rally was arranged in the Nirmal Church on the 6th November at which nearly 200 children both Christians and more non-Christians were present. It is a joy to see so many non-Christian children are taught the Gospel truths.

8. Women's Work

The weekly and fortnightly meetings for women in the Church are being held regularly in village congregations and in Nirmal town. This year our D.C.C. Women's Secretary Mrs. Ashirvadam and Rev. T. Ashirvadam came and conducted three days' meetings for the wives of the Evangelists and women in the Pastorate. Both the speakers have given very helpful talks to them. On the 16th October, 1966, the Women's Fellowship Festival service was conducted in which nine women were recognised into the W.F. After the service in front of the Church, the Women's Fellowship Flag was hoisted and its meaning was brought home to the people present. Town and village women all joined in a common meal which strengthened their fellowship. An afternoon special meeting was arranged for the town members in which Rev. T. Ashirvadam spoke to them on 'what a Christian Home is'! The work among the women as a whole is not making much progress, especially the caste women in the Bhainsa area due to long distance.

9. Week of Witness

From 27th May—3rd June, the Week of Witness was observed. The Church workers after careful thought and preparation in one group went towards Bhainsa area villages and another group to Nirmal section villages. During the week more than 3,500 people heard the Gospel and we sold many Gospel portions in three languages, and distributed many leaflets. Christian families received us into their homes and some provided hospitality. We have visited nearly 20 villages. The seed of God's Word which has been sown may bear fruit in the future.

10. Christian Home Week

It is observed during September 11-18 and the Christian Home Festival was celebrated on the 18th Sunday. During the Week intensive instruction was given to make the Christian homes really Christian. Special talks were also arranged with the Diocesan Secretary to be given to our men and women.

11. Christian Giving

During 1965 we have raised Rs. 3,709.71 for the support of Ministry with an increase of Rs. 335 and for other objects Rs. 445. There is a little progress in the Giving. The

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response of the congregations to Christian Giving is encouraging. We are trying our best to train Christians to grow in the grace of Christian Giving. This year we have raised Rs. 4,284.22.

12. Education

This year two boys have joined the Luxettipet school in June. In all there are seventeen children in our Diocesan Boarding Schools from Nirmal (7 children in Luxettipet school, 3 boys in Nizamabad, one girl, five boys in Medak Co-Educational High School and one boy in Secunderabad Wesley Boys' High School). Regunta Devapala passed in her H.S.C. examination and joined the Basic Training School in Kamareddy. This year 35 village Bible class young men took the Bible examination and secured good marks.

In thirteen villages our staff run day and night schools. Some children attend Government schools. This year adult literacy work has been reviewed and many are enrolled and learning how to read and write. With all these efforts we have not made much progress and we feel we are educationally backward.

The need for a Boarding School is still there. The Pastorate reiterates its request for its re-opening. The D.C.C. has approved the recommendation of the Pastorate Committee in re-opening the school or hostel provided the money is found outside the Diocese.

Last year at the Sectional Nirmal Committee and Synod Board of Missions the Missionary came in contact with the Rev. Joseph John with regard to the opening of the Boarding School. He promised to consider this and later on introduced us to Mr. L. Luers who is a representative for India of a German Children, Relief Organisation which has sent application forms to be sent to Germany. We are making efforts to avail this help. We are glad to report that 30 scholarships are awarded to Nirmal Mission Children's home. We hope that in June we shall be able to re-open the hostel.

13. Property

We repeat last year's requests that were considered in the Local Committee since no action was taken by the Diocese and the Nirmal Sectional Committee.

- (1) *Central Hall*: Estimated cost of account of Rs. 1,100 for the Repairs to be met both by the Nirmal Mission and M.M.S. in equal share as it is used for both the purposes as evangelists' rest house and for the use of the Diocese.
- (2) *Church Repairs*: That the amount of Rs. 10,000 for the repairs be met by M.M.S. and Nirmal Mission in equal share.
- (3) *Second Minister's House*: That the request for the estimated amount Rs. 15,000 be sent to the Diocese.

NEW REQUESTS

1. Reading Room-cum-Dispensary

We are glad to report that the Diocese has donated Rs. 5,500 to buy a small building and land in Nirmal town for the Reading Room-cum-Dispensary. The property is bought and registered and more money is needed for re-conditioning the building and proper use.

2. We request the Synod Board of Missions to grant Rs. 800 for the extension work in the Nirmal Mission.

3. Electrification of the Church and the Minister's House

We are glad to report that the Minister's house is being electrified. We are thankful to our Treasurer Mr. G. Solomon for granting the amount needed. The Church needs electrification.

4- Compound Agricultural Development Project

To irrigate the land which is at present waste land owing to shortage of water, we propose to sink a well 20' X 30' X 50' with the installation of electric pumpset and also fence the field and let the land to a good tenant to cultivate and give us the share of the produce so that the Missionary is free from direct supervision. The whole thing costs Rs. 25,750. We also propose that the existing big well may be developed and used for the same purpose. This project costs Rs. 4,330 for deepening and installation of a pumpset. Experts have estimated the project and presented the whole scheme to our Bishop who after investigation and satisfaction recommended the project to the Synod Executive Committee to take necessary action for implementation. Early in January, 1967, Rev. R. G. Livingstone came and examined the whole project.

Bhainsa Pastorate

Under the instruction of the Nirmal sectional committee the Pastorate unanimously resolved to recommend to the D.C.C. to enable the Bhainsa area congregations which were handed over to us from American Methodist Episcopal Church six years ago to form a new Pastorate. There are 5 recognised and 5 unrecognised congregations with a total Christian community of 494 (full members 68, non-communicants 399 and children 27). The annual income is about Rs. 450. If this area is staffed properly more collections can be raised and more souls can be won for Christ. There is great scope for extension work. The D.C.C. has appointed a Commission to go into the matter and report to the Diocesan Executive which accepted the Commission's recommendation to form Bhainsa a separate pastorate.

Regunta Yesuratnam—Candidate for Ministry

We are glad to report that he has been doing very well in his studies and will be completing his B.D. course in April

and he is now to be ordained deacon and stationed in Bhainsa Pastorate.

STATISTICAL RETURNS

	1965	1966
Number of Christian Congregations ..	32	33
„ „ Communicants ..	1,384	1,506
„ „ non-Communicant adults ..	2,568	2,657
„ „ Baptisms ..	376	379
„ „ New communicant members ..	140	135
Total Christian Community ..	5,050	5,320

THANKS

The Mission is greatly indebted to all the Supporting Dioceses for their help, gifts and prayer. We request you to continue to share in the work by your prayer and offering.

We are thankful to Mr. Bryan Crawford the nephew of the Rev. C. G. Early for sending Rs. 1,090 for compound agricultural project and also for providing sanitary arrangement for the Nirmal staff. We are also thankful to the Godavary D.C.C. Executive for granting Rs. 200 for deepening the big well during summer for adequate supply of water. We thank the Rev. C. G. Early for all manifold help rendered for the work of God in our Pastorate.

Above all we thank God for all His wonderful love to us all.

N. S. MATTHEW,
Missionary
Nirmal.

BAPTISM

Group Findings of the Southern Conference of the Indian Theological Association, December 1966

Group I: 'The New Testament Basis of Baptism'

(Chairman: FATHER MACERIUS PATHRAPANKAL)

We accept the command to baptise as coming from Jesus. There is some doubt among scholars as to whether the command to baptise in Matthew 28 was spoken by Jesus in the exact form in which it there appears. But the dominical authority for baptism is not one passage only, but the teaching of John 3, and the universal apostolic practice, attested by the Acts of the Apostles, the epistles of Paul and Peter, and the baptismal hymns contained therein. The command of Christ is not to be thought of as a military command, but as guidance to enable us to continue the mission of Christ.

The apostolic interpretation of baptism is many-sided. It is described as washing, regeneration, putting on Christ and (probably) the circumcision of Christ. But the main meaning of baptism, as described in Romans 6, is participation in the death and resurrection of Christ. This means that the salvation event is now applied to the believer through baptism. This act of God must be followed by a continual self-offering of the believer to God.

Christian baptism, like John's baptism, involves repentance (or conversion), and forgiveness of sins, but unlike John's

baptism it also involves the gift of the Spirit, who enables us to know God as our Father. Thus baptism is the sign of the New Covenant, by which God writes His law in our hearts.

Baptism is essentially a common act affecting the whole church, for by one Spirit we are all baptised into one body. A Christian is baptised as a member of the universal church, and baptism is thus a unifying factor both locally and internationally.

There was some difference of opinion as to whether the burial which Paul describes in Romans 6 was a reference to immersion or to complete death, and as to whether the acted parable of immersion was essential to the rite of baptism. The baptismal fonts of the early church were designed for immersion, and this is continued in the Syrian Church by the practice of seating children in the water for baptism. But the metaphor of sprinkling appears in Ezekiel 36 and in the Didache. However, mass sprinkling of a group is to be avoided, as not expressing God's care for the individual and the part played by the church in receiving new members at baptism.

We must think out how to apply the doctrine of baptism to the needs of the non-Christian and of ecumenical dialogue, and also to the needs of our church members, especially bearing in mind the teaching about rebaptism given by sectarian groups.

(Chairman: DR. J. R. CHANDRAN)

I. Is the Church an exclusive community? How do we avoid Christian communalism?

The Chairman put the group in the right direction, when he said that the Church exists (that is, God made a choice of persons) in order to fulfil in, with and through Christ His divine and eternal plan, that God may be everything to everyone and all may share in the divine life of love. If we do not accept this universalism, we do not understand God, for then He becomes a whimsical being. Christ revealed that he was not only concerned with *everyone*, but also about *everything*. The Church can never be an exclusive group because God calls the few in order to extend His all-embracing love to all. That is why the baptism of a person should be that person's commitment to the living of this all-embracing love in the world.

The group strongly rejects the practice of private baptism, that is, the administration of baptism without the presence of the community (parish or congregation) into which the man baptised enters; and is glad to know that certain churches are making efforts to give clearer expression to the corporate meaning of baptism.

Then a long discussion followed on whether the church rejects exclusivism or needs to make a separation between those who belong to Christ, accepting His Lordship and expressing this in word, deed and baptism, and those who do not accept the Lordship of Christ. The group soon agreed that a certain separation is necessary, but this separation should be purposeful—training for service in love to be extended to all. Never should separation mean the enjoying of happiness while forgetting what is going on outside the compound walls. Christ made it very clear to us that we are not living for ourselves, but for the sake of others. This self-forgetting love is the distinguishing mark of the church which is the community gathered by Christ and known by His name. This is the divine love which, according to Col. 2:9 dwells in Christ bodily.

Then it was put forward that there is a tension between this purposeful separation and commitment to the world. The fact that the Bible is made the cause of this tension, because of its absolutism, opened a heated discussion on whether the Bible is absolutising or not, and whether this absolutism is the reason why we do not move with our Non-Christian brethren, and are thus falling into communalism. The group wrestled with this problem, because it differed in its understanding of the following concepts: The Bible as the Word of God, tradition, the relation between preaching and life, the living God and the living Spirit present in the Church throughout all ages. If we accept the presence of the Spirit in the Church, we cannot say that the Bible leads to communalism, but that the Spirit guides the Church in finding the concrete service which she has to render to the human family today. Can we say this without rejecting the permanence of the Word of God? Here the group was divided. Some had a very dynamic conception of Christian tradition of which the Bible is a part,—we must be prepared to scrutinise the heritage of Christ before the living Christ guided by the Spirit. Others thought that this leads to subjectivism and relativism because we are misguided by science and Bible commentators.

This subjectivism, however, cannot take place if we listen to the Word of God in the community of the Church. Here the Chairman gave the three points crucial for Bible interpretation: (1) our standing in Christian history, which means continuity in discontinuity, (2) our standing in the world of today—the Bible is the living word of God,

(3) our personal commitment and involvement, without which the first two points become hypocrisy. In this context we should understand baptismal commitment. Not all could agree, because they stressed that part of Christian history is human history, and truth could then become what is convenient to me! The group did not come to an agreement on the human role in the constitution of Holy Scripture and the Church's tradition. All admitted that human activity played a part, but the group could not come to a conclusion regarding the consequences of this human activity. Coming back to the point of departure, viz., the Church as an exclusive community, the Chairman described the Church as a community gathered through the work of Christ for the fulfilment of Christ's mission in the world. This community is separated for involvement in the world and service to the world (cf. I Cor. 15:31). We will have to overcome a part of the heritage of our fathers in order to realise this.

Some indications were given of what this meant *in concreto*:

1. The Western character of the Church must disappear. Christ is not Western, but universal.
2. The economic life of the Church must not be artificial, because of its resources in other parts of the world.
3. The Church's customs should be adapted. Creative thinking should be encouraged in India.
4. The Church's pomp, so contrary to the mind of Christ, should be abolished.

The group concluded that the Church of Christ is not exclusive, and a first condition of baptism is the person's willingness to be an active member of a servant community, which tries to be God's hands in the fulfilment of His creation plan.

II. The Church as an organisation

Not much time was left for the second question—the Church as an organisation. What is the mission of the minister in the Church? What is the mission of the layman? Has the layman the mission to baptise, which is frustrated by the organisational Church? How do the charismatic gifts to which Paul refers find recognition in our Churches today? Is the Church today still dynamic? What is the use of the organisational set-up which comes to the fore, for example, in the importance given to membership registration?

Some answers were given, though time was too short to come to an agreement. It was pointed out:

1. That a certain organization is necessary for the sacramental life of the Church, which makes Christ present not only through the strictly sacramental actions, but also through the Church's life of service as servant of the world in which she lives.
2. That an effective answer to the needs of the world of today can only be given through an organised community.
3. That we are all brothers and sisters in Christ and children of one Father, and this fact must be expressed, otherwise we cannot say that we are brothers and sisters.

All agreed that this century demands that our Church buildings should be used better and not only for one or two hours per day or per week. A very difficult point was whether only the baptised and registered person could sit at the Lord's table. If we say that only he who is fully committed to Christ can sit at the Lord's table, who is called to judge about this full commitment of the individual? Here the group was sharply divided. All agreed that there are numerous sub-Christian reasons for the present day organizational forms of the Church. Actually, we have to rethink the whole structure of the Christian congregation. Time was too short to go into details, but

we may be glad that many churches, theologians and laymen have seen the challenging urgency of this problem.

The following points were made in the general discussion of this report :

(1) The sanctity of the Church implies a certain separation. Christ Himself was separated from the Twelve, and the Twelve from the others. We Christians need a certain separation too, but this separation means that God calls us in order that we may be involved in the world.

(2) 'Particularism' is necessarily connected with God's freedom and His grace; but this particularism should not be identified with exclusivism. God chooses the few for the many. Particularism and universalism are actually correlated in the Plan of Salvation.

(3) The term 'separation' has both theological and sociological connotations. A theologian should be aware of that. Baptism means entering into the body of Christ, but does it also mean entering a new sociological entity, and leaving his own community? We cannot say that that commitment to Christ has no consequences which could be classified by a sociologist.

(4) In seeking outlet for the charismatic gifts of the Spirit, we must take into account the tension between the Spirit and institutional forms, but must not oppose the Spirit and the Church's organisational forms are inspired by the Spirit (though He never lets Himself be imprisoned by them).

Group III: 'Problem of Baptism in India'

Chairman: MR. MARK SUNDARA RAO

Question I. What are the Hindu objections to baptism?

1. Baptism cuts one away from his community, so that the son may not be able to perform the obsequies or the daughter may not easily get married, or one is not allowed to participate in some of the socio-religious functions of the community. The result is that one may allow his son to be a secret Christian but will not permit him to receive baptism.

2. Jnana universalism is against Christian exclusivism.

3. The institutionalized state of the Church is often repulsive to many Hindus.

4. The non-Christians do not find the Church up to their expectations: The Main drawbacks that strikingly make the Christian summons repulsive to them, are :

- (a) there are factions among Christians;
- (b) there exist communal power politics;
- (c) even in the same Christian community there are caste differences, so that non-Christians find it difficult to be integrated with the Christian community.
- (d) there are cultural discrepancies.

Question II. What are the objections from the secular man?

What do you mean by the secular man?

(a) Secular man is one who is concerned with the social, economic, cultural and political developments or progress of man. To such a man baptism is not meaningful, because it does not contribute to his purpose.

(b) Secular man is one who holds secularism. To such

a one, baptism cuts at the root of neutrality and it is a means of expanding one community on the political level too.

Question III. What are the Christian answers to these objections?

1. We are to look at our own interior and cleanse our own house. This is a clear confession that there are deficiencies in our presentation of baptism to the non-Christian.

2. We must try to discover the significance of baptism and present it as meaningful to the Indian context of the present day. Baptism may be presented as a self-fulfilment of man in and through Jesus Christ.

3. We have to present Baptism differently at various levels. At this point, there were two lines of thought: the discussion was directed to the aspect of presenting baptism as a command, that is, without Baptism there is no salvation. We have presented baptism to our Christians in the villages in this manner. This cannot be changed nor be minimized as it is an absolute demand from every Christian.

4. We have to present baptism as an opening towards an active new life in Jesus Christ.

Question IV. What should be the Christian attitude to the un-baptized believers in Christ, who do not want baptism?

1. The believer of this type may be a channel of witnessing Christ especially in his community and environment.

2. However we should try to help him to understand and to accept Christ fully. Hence our attitude towards these should be one of charity.

3. He has some kind of unity with us in Christ. We did not discuss further details of this point, since we thought that this would be done by members of Group II.

Question V. How do we present the doctrine of baptism to the Indian mind?

1. Since India is a vast country with various thought patterns and religious experiences and observances, the kind of presentation that will give Christ fully in a particular context must be employed. Thus the presentation should be different in different environments and also at various levels of Indian life.

2. To make baptism more appealing to the Indians we should try to enrich the significance of baptism by studying the various ceremonies of Hindu religious life, e.g. tirthas, upanayana etc.

3. Thus on the one hand the similarity of baptism as a rite to some of the Hindu rites is conducive to a better understanding of baptism, and on the other hand, we have to emphasize Christian baptism as more meaningful than all other ceremonies of initiation in other religious communities.

4. Baptism must be presented as a channel by which God comes to reclaim us, granting us the life divine.

5. Baptism involves a corporate unity, wherein the solidarity of the members is realised in terms of unity in Christ on the one hand, and of service to the whole humanity on the other.

6. Baptism has an eschatological significance; that is, baptism is the beginning of the foretaste of eternal life, which awaits its consummation in the life to come.

The Inter-Diocesan Retreat and Conference (Dornakal),

April 3rd to 6th 1967

FINDINGS OF DISCUSSION GROUPS

A. Renewal and Advance through Christian Education.

I. How can we strengthen the triple alliance of Home, School and Church to advance Christian Education in our Churches in future?

1. Christian Homes must strengthen the Christian Institutions by sending their children to Christian Institutions as far as possible. Parents must be aware of their responsibility to give a Christian foundation in the lives of their children. Guide books on Christian family life should be available.

2. There must be co-operation between parents and teachers in Christian Institutions—parent-teacher association, advisory bodies formed to advise Christian Institutions.

3. Where Christian schools are not available Christian hostels are very important, through these the Christian teaching must be done.

4. Where homes are non-Christian or parents illiterate, or children attend non-Christian schools, the Church must realise its responsibility.

5. There should be guide books for Sunday School teachers provided by the Church, with graded lessons. The V.B.S. (Vacational Bible Study) organisation should be made full use of, Audio-Visual aids should be budgetted for by the Church. Summer schools should be arranged. Sunday School outing—competitions should be arranged, with parents invited. J.M.A. Youth organisations should be encouraged, and Bible classes with activities.

6. Training must be given to S.S. and Youth workers, not necessarily sent to the S.S.U. Training Schools as this may be beyond their capacity. If possible S.S.U. representatives should be invited to give simple training on a Pastoratewise level. C.S.S.M., S.C.M., and C.E. Staffs should be used to promote Christian education both in the Church and in the School.

7. Christian Associations should be formed in non-Christian colleges—requested by the students not by an outside pastor. Bible classes, fellowships for teachers should be formed, examinations and conferences arranged for teachers.

8. The pastoral visiting of the home is very important—if the pastor is also the Sunday school teacher he can get to know the parents through the children.

II. 'The clergy are the key persons to promote the programme of Christian education in all its places in the Church'.

Many felt that this statement is true. The Clergy should be the driving force behind the Christian education in all spheres, although the main work should be carried out by parents, congregation, Lay leaders, head teachers and teachers. If the pastor is not interested in Christian education, Christian education may be neglected in his area. But the Church should not put all the responsibility into the Presbyter. Some felt that the Clergy should not be hindered with the job of school Manager and Correspondent, others felt that this was a great opportunity for the Clergy to keep in touch with children and teachers.

III. Suggest some ways of giving top priority to Christian Education through Bible Classes in the homes and Churches by parents and Pastors.

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1. Christian homes are most important—guidance given to parents through literature—Church and home libraries are important. Families should be encouraged to hold fellowship classes in their own homes, as well as family prayers and Bible study. Parents must be advised to encourage their children to attend Sunday School, youth gatherings, youth rallies etc.

2. Scripture Union cards should be used. The Church must give top priority to providing Audio-Visual aids for Youth and Sunday School activities in their budget. Daily Scripture Meeting guides should be encouraged.

3. Regular Bible Study classes should be held in the Church as well as in the homes. The Clergy must give Christian education through their sermons.

4. Christian education should be the concern of the whole Church, it should be a matter for their praying, giving and service.

5. Each Diocese must have one person who is a paid promoter of Adult Literacy work and this work must be supported strongly at local level.

6. It is suggested that congregations should be in the possession of a radio so that Christian programmes can be heard.

B. Renewal and Advance through Evangelism :

I. What are the methods of evangelism to be followed today in our Country?

Methods of evangelism spring from our attitude as Christians. Our attitude must be Christ-like—that of Love which leads us to identify ourselves with all men, seeing Christ at work in all men. Our methods must therefore be realistic and suitable to a changing society and culture. Instead of preaching at people we must be one with them.

1. The most important method of evangelism must be through the daily life and witness of every individual Christian. He must witness through deed and word, through serving others, through conversations and dialogues with others, through giving testimony individually and publicly as to 'what Christ has done for me'.

2. Those who have the gift must be trained and given the opportunity to preach and proclaim the Word of God.

3. There must be groups of Christians who go out to witness and carry on open air preaching, house to house visiting, groups who visit Hindu Jathras to Preach, groups who are prepared to hold organised dialogue with those of other faiths to discuss and proclaim their faith without criticising the faith of others.

4. Tent making ministry witness—there must be those who uphold Christian principles in secular jobs, those who make friends with non-Christians, who invite non-Christian friends to worship services and contact them especially at Christian festival times and arrange special guest services for non-Christians.

5. Organised Christian activities—Jathras, revival meetings, Week of witness activities, witness through Christian song and drama, groups who use burrakatha and Kalakshepam as a means to present the Gospel.

6. Audio-Visual aids must be used wherever possible—selling and distribution of Gospels and tracts, use of posters and signboards, use of radio and gramophone, musical instruments, and mobile units.

7. Centres of evangelism—Christian Ashrams, Christian Libraries, book rooms or reading rooms.

II. What are the hindrances to effective evangelism?

Two groups thought that our main hindrances are our own internal weaknesses—individual and collective as a Church—denominational differences, caste differences, parties in the Church, disunity and division. Our lack of personal conviction of what Christ is for us makes our witness ineffective. Our ignorance about other religions. In some cases the administrative set up of the Church is defective, we have too few workers for the great task ahead of us. We have not sufficient people to supervise all the activities the Church is undertaking in Christ's name. Our religious jargon is such that non-Christians could not understand our message if they tried. The superstructure of our Church organisation is too foreign. Too many Christians are indifferent about their faith and witness. There is a lack of basic Christian teaching in the home, and in the Church. There is the growth of materialism. Lack of sufficient good Christian literature. The emergence of Doctarian groups.

III. What does the Church need if it should powerfully proclaim the Gospel in word and in life?

1. Every individual needs the renewal of rededication.
2. Every individual and congregation needs to be filled with the power of the Holy Spirit, and to have their life centred in Christ.
3. We need to have a regular programme of worship and Christian teaching.
4. We need unity amongst individual denominations and Churches.
5. We need to have an adequate supply of workers, both ministerial and lay.
6. We need adequate training for our workers, sufficient refresher courses, so that our spiritual life may be renewed.
7. We need to be acquainted with the beliefs—the movements—resurgences of other religions.

C. Renewal and Advance through the Laity

I. What is the essential characteristic of Christian community?

The Christian community is the redeemed and redeeming community of believers who acknowledge Jesus Christ as their Saviour and Redeemer, and as the Saviour and Redeemer of the World. They owe their allegiance to Him and in their life and work display the principles of love for, and service to others. They are commissioned to proclaim the Gospel of Jesus Christ in word and deed to the World.

II. (a) What is the common image of the Christian in the experience of

(i) an educated Hindu

Some Hindus regard Christians as an exclusive

community, as fanatics who are intolerant of other religions.

Some regard the Christian as one who has come from a poor background, one who is supported by foreigners—is therefore a parasite.

Others have a high regard for Christians, they are people of high standard. These Hindus expect the best from us, and are disappointed when they do not see it.

- (ii) an educated Muslim: Many Muslims feel that there is little difference between Muslims and Christians, as we have the same Old Testament background,—they regard Christ as one of their prophets. Socially the Muslims feel quite near to the Christian. However, the Muslim is usually unwilling to accept the Christian faith for himself, it is more often easier for a Hindu to become converted to Christianity than for a Muslim.

(b) Give practical examples of ways in which the self-centredness of the Christian community obliterates the true image of Christ in the minds of enquirers (e.g. utilizing our Christian friends in the departments for by-passing regulations and gaining favours). The general feeling was that this is not a true picture of the Christian community, although some admit from their experience that this is true. Some feel that Christians should expect and demand their rights as citizens, others feel that their rights should be sacrificed as the manifestation of the Spirit of Christ. Some felt that Christian Institutions cater too much for non-Christians. The question was felt to be a very important one, and it was decided to recommend the Dioceses to continue discussion on this particular question.

III. It might be said that our basic failure in winning to Christ the discipleship of the Youth in our congregations lies in their inability to apply their Christian teaching and to think through to their own convictions.

What should we do about this?

1. Christian parents and families must realise their responsibility for giving basic Christian teaching and foundation.

2. The Church must provide Sunday school classes, youth groups, Bible studies for all ages. In all classes, practical sessions must be included, all must put what they have learnt into practice. We must educate parents as well as children. This can be done through workshops and work camps also.

3. We must be re-examined ourselves and our own lives. Our example is the most important teaching. Because we do not practice what we teach the young people are turning away from Christ and His Church. Every Christian must be a living witness to Christ.

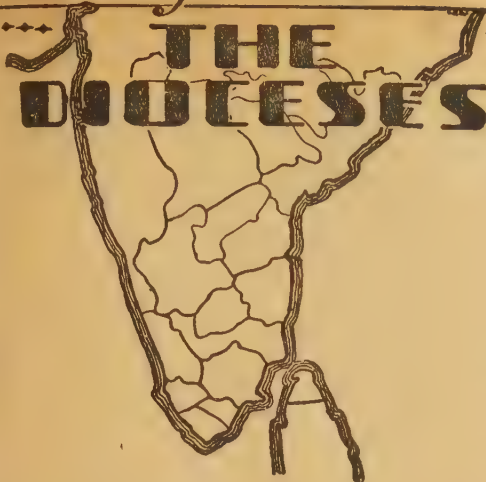
M. CLUTTERBUCK.

THE MODERATOR

The Most Rev. P. Solomon, Moderator of the C.S.I. left for Europe on 23rd May and is expected to return about the middle of August. He is to attend the British Methodist Conference and also the Methodist Missionary Society consultation in July. He will also visit churches in Germany and other parts of Europe to interest them in the C.S.I. and its various projects, and will have consultations with Bishop Lipp, the Commissary of the C.S.I. in Europe. The special prayers of our readers are asked on his behalf that his mission may be fruitful and also for the Deputy Moderator who will be acting in his absence.

news from

THE DIOCESES



DORNAKAL DIOCESE

Golden Jubilee of the Mulug Mission

The Golden Jubilee of the Mulug Mission was celebrated on the 8th and 9th April 1967. The work in Mulug was founded on June 29th 1916.

In 1913 a Convention was held in Khammam. The speakers were Bishop Azariah, Rev. G. M. Cranswick and the Rev. Solomon Pakyanandum. A number of people were stirred at this Convention and the decision was made to work for the spread of the Gospel in other parts of the country. Resulting from this the Khammamett Missionary Association was formed with an income of Rs. 150 in the first year. In 1915 other parts of the Diocese joined in and the Dornakal Missionary Association was formed with the Rt. Rev. A. B. Elliott as Treasurer.

At that time there were 27,300 people in the Mulug Taluk of the Warangal District of whom only seven were Christians. These were all of one family and in fact had come to Mulug from another area. The population of the Taluk is now 93,408. There are 36 congregations with 2,152 Christians of whom 689 are baptised children, 381 communicant members and 856 under preparation for confirmation.

The work in Mulug was begun by two missionaries, Sri Ralangi Yesuratnam and Sri Jeripothula Samuel who were sent to Mulug from Khammam in 1917. They were followed by Sri Altu Devasahayam, Rev. Kanikelli Soma Sundaram, Rev. P. Jacob, Rev. M. Daniel and Rev. M. Cornelius. The Presbyter there now is the Rev. B. J. Prasadham assisted by a deacon, Rev. N. Rajaratnam. After Church Union and the consequent division of the Anglican Diocese of Dornakal the work still continued and is now a joint effort of the present Dornakal and Kistna-Godavari Dioceses. The Presbyter at present in Mulug is from the Kistna-Godavari Diocese.

The Services and Meetings for the Jubilee celebrations were held for the first time in a pandal and many non-Christians attended. On the Saturday evening there was a public Meeting attended by nearly 1,000 people addressed by the Moderator, the Most Rev. P. Solomon. Following the Public Meeting there was a burrakatha depicting the history of the work in Mulug.

On the Sunday, April 9th, the Church of South India Liturgy was celebrated

by the Moderator and twenty-six people were confirmed by the Rt. Rev. N. D. Ananda Rao Samuel, Bishop of the Kistna-Godavari Diocese. Five adults and three children were baptised.

Welcome to the Rt. Rev. and Mrs. E. Priestley by Dornakal Diocese

During the Telugu Inter-Diocesan Retreat held in Dornakal from April 4th to 6th a meeting was held to welcome Bishop and Mrs. E. Priestley to the Dornakal Diocese. After his retirement as Bishop in Medak at the end of May, Bishop Priestley will come to Dornakal as Principal of the Divinity School. He will also act as Bishop's Commissary while the Moderator, the Most Rev. P. Solomon, is in the U.K.

The Moderator presided at the Welcome Meeting. Mr. P. Swamidas, the Cathedral Treasurer, read the lesson and a song was sung by the lady teachers from the Diocesan High School. Addresses were given by Mr. K. Benjamin, secretary of the Cathedral Parish, and by the Rev. G. S. Luke, Principal of the Divinity School. Appreciation was expressed for all the work which Bishop Priestley had done in over forty years in India, and the hope was expressed that he would enjoy his time in Dornakal. The Diocese was proud that he had accepted the invitation to work in Dornakal.

M. A. GOODMAN.

MYSORE DIOCESE

The Late Rev. Stephen Baintyn Stephens 1888-1967

The Rev. S. B. Stephens was born on the 10th April 1888 and was educa-

ted with his three sisters by his mother, who was widowed while the children were still very young. He joined the teaching profession after passing his B.A., and taking the necessary training. He was a member of the Volunteer Rifles and served as a Captain for some years during the First World War (1914-18). His teaching work took him to the Lawrence Memorial Royal Military School at Lovedale. And here it was that he met and married Miss Daisy Patmore, known to many for her willing and cheerful help and advice at all times.

Stephen had always been religiously inclined and interested in all spheres of church work, but it was in 1924 that he felt a definite calling to this work. After taking a short course in Theology at Bishop's College, Calcutta, he was made a deacon by Bishop E. H. M. Waller of Madras on the 9th May 1926, and was ordained priest on the 19th December in the same year.

Most of us remember him and his selfless duty from this time on. His work took him to many parts of India. On the 8th August 1927, he came to All Saints' Church, Bangalore, for a short term of service. But he came back again on the 3rd November 1936. From this time on, he ministered wholeheartedly in All Saints' Parish. Most of us can recall some advice, help or service received from him.

In 1945, Stephen retired from the Church of All Saints and became Principal of the Bangalore Cantonment Orphanage, which later became the Cathedral School. He and his dear Daisy devoted their time to make the children in this school happy and to give them the best training for life.

In April 1957 he took his family to England and returned early in 1958, from which time he lived quietly at his home in Bangalore. Indifferent health followed by long spells in hospital, necessitated care and attention which he received from his loving wife Daisy and his last daughter Patricia.

The sudden passing away of Stephen's wife in August 1966 was a sad and unbearable shock to him, and early in 1967 we knew that he himself was a very sick man. We can only thank God that He called Stephen home so peacefully on the eve of his 79th birthday on Sunday, the 9th April 1967, sparing him all suffering and pain. R.I.P.

SAM. D. GEORGE.

(Continued on p. 16)

SERVICE OF THE UPPER ROOM FAMILY

The meeting of the Indian language editors of the *Upper Room* with Dr. Manning Potts, the General Editor, at Secunderabad in January, 1967 was a thrilling experience. Dr. Potts and Dr. R. W. Ricker, the Director of Chaplain services of the Upper Room, Nashville, had made this long trip mainly to attend this conference. Of the eight language editions published in India seven were represented at the meeting, viz., Bengali, Hindi, Marathi, Kannada, Telugu, Tamil and Malayalam. The two-day conference (January 25-26) was presided over by the Bishop Gabriel Sundaram of the Hyderabad Episcopal Area of the Methodist Church, who is the Chairman-Convener of the Upper Room activities in India. This meeting was the fourth of its kind held in India, the previous ones having been held at Lucknow.

The dominant note struck at the all-India conference was one of a family gathering. The presenting of the report of work by each language editor was the highlight of the proceedings. It was not merely a presenting of facts and figures but a bearing of testimony from experience, a sharing of difficulties as well as joy and a striving to find solutions to problems and to move forward. If the Bengali edition is faced with the severe problem of lack of personnel and funds, the Malayalam edition is bearing the brunt of competition from a dozen other devotional organs; while the Hindi edition is handicapped by the non-availability of a permanent translator the Telugu and Kannada editions are keeping their stand on steady ground. Starting of Panjabi and Assamese editions, re-starting of Santali edition which at the moment has stopped publication, publishing of a second edition in Urdu for Indian readers, circulating copies of Tamil edition in Ceylon and collecting subscription from there, were some matters discussed.

Mr. E. B. Dearmun, Agent, Lucknow Publishing House, gave a masterly evaluation of the layout and printing of the language editions. With regard to the promotional side of the work he said that professional management and publicity are essential. For that matter a centralised council and promoters should be set up. The Nashville Headquarters, he said, should take the initiative in organising the promotional work on a national level. If done so the circula-



tion of Tamil, Malayalam and English editions will easily rise up to 10,000 in the first instance. Dr. Potts agreed that some study could be made in that direction. Miss E. H. Sluyter giving a summary of mimeographed reports said that advertisement is especially necessary for the English edition because it goes to all corners of the country. She suggested that uniformity in the amount of subscription is to be desired greatly.

The conference turned into a workshop when it addressed itself to the calculation of Readability score, Fog Index, Human Interest score and 'Cloze' score in relation to the several editions following the reading of a paper on 'Readability' by Rev. P. Solomon Raj, Field Director, CARAVS, Secunderabad. Other papers read at the conference were those on 'The Art of Translation' by Mr. R. N. Harshe, Marathi Editor and 'Finances of the Upper Room' by Mrs. S. Gershon, Kannada Editor.

There was occasion for criticism also. Rev. B. Prasada Rao, the Chairman of the Church Council of the C.S.I. sounded an outspoken criticism when he said that theological and biblical study is lacking in Upper Room meditations and that sometimes meditations do not go beyond illustrations. Replying to the critical remarks Dr. Potts said that the Upper Room meditations are never intended as theological or expository pieces. Theological treatments fail to impress people. For instance, he said, Upper Room has got ten times more circulation than BRF Notes, which specialise in theological studies. U.R. aims to meet the spiritual requirement of the common man.

Each day's proceedings started with devotions based on the meditations set for that day according to the Upper Room. Dr. Potts announced that he would be retiring from the Upper Room ministry in August next. He found it, he said, a thrilling ministry.

Bishop Sundaram bidding him farewell referred to the long period of service he rendered to the Upper Room and to his creditable part in bringing it to its present status and said that it would be his last meeting with the Indian

editors as a group. A present also was given to the General Editor on behalf of the conference. In replying Dr. Potts was strongly moved with feelings. Dr. Ricker also was honoured with a present.

Just as important functions in a family are attended by relations and friends this Upper Room family meet was attended by local Christian leaders like Rev. A. B. Masilamani, Secretary, Bible Society, Secunderabad Auxiliary, Rev. B. Prasada Rao, Chairman of the C.S.I. Church Council, Sister S. Kondiah, Women's Work Secretary, Bible Society, Secunderabad Auxiliary and Rev. J. Vandanam Wilson, Pastor, Methodist Church, Secunderabad who was responsible for the arrangement for the delegates.

E. J. CHACKO,
(Editor, Malayalam edition)

WCC Central Committee

(Geneva)—Accepting an invitation from the Ecumenical Patriarchate of Constantinople through the autonomous Church of Crete, the 100-member policy-making Central Committee of the World Council of Churches will hold its annual meeting from August 15-26 on the Greek island of Crete. Sessions will take place in St. Mark's Hall in Heraklion (formerly Candia). It will be the Committee's second meeting on Greek territory. The first took place in 1959 on the Island of Rhodes.

The Committee represents the WCC's 215 full member and eight 'associate member' churches of the Protestant, Anglican, Orthodox and Old Catholic communions around the world. Associate churches are those with less than 10,000 members.

The theme of the meeting is Evangelism, and it will be introduced in a speech by the Rev. Philip Potter, director of the WCC's Division of World Mission and Evangelism. The nature of the Christian faith and the possibility of proclaiming it today, whether in secularised countries or in lands where non-Christian religions are dominant, will be considered. In view of criticisms levelled at the WCC as not being sufficiently concerned about evangelism, the meeting offers a chance to review what has been done in this area since the Amsterdam Assembly in 1948.

This will be the last full-length
[JUNE 1967]

Central Committee meeting before the WCC's Fourth Assembly at Uppsala, Sweden, in July 1968. Thus a large portion of the Committee's time will be devoted to planning the Assembly programme. Discussions will centre on the main theme: 'Behold, I Make All Things New' and on the six Assembly sections. These deal with 'The Church's Unity in a Shrinking World', 'The Church in Mission', 'The Churches' Role in Social and Economic Development', 'The Churches' Role in International Affairs', 'The Worship of God in a Secular Age', and 'Towards a New Style of Living'.

The Central Committee will also discuss possible consequences of last year's World Conference on Church and Society for the future life and orientation of WCC member churches. A report on conference findings and first reactions to them will be presented to the Committee, together with plans for a more elaborate evaluation and specific recommendations to go to the 4th Assembly. The report will also show trends in the field of social ethics stimulated by the World Conference.

While the WCC is not bound by the findings of the Conference, the Executive Committee indicated immediately afterwards that they must be taken seriously. The late Dr. Leslie E. Cooke, who was director of the Division of Inter-Church Aid, Refugee and World Service, had called attention to the report on 'Economic and Social Development in a World Perspective' which, he said, challenged the churches' ministries of compassion as such, and called for a new concern for social and economic justice.

Questions concerning the future orientation of the WCC's Commission of the Churches on International Affairs are expected to be brought to the attention of the Central Committee as a result of a consultation which was held at The Hague, Netherlands, April 12-17. The consultation has been called to review aims, function, ethos, and organisation of the Commission and will report directly to the general secretary of the WCC. The Central Committee will also hear reports on the activities of the various WCC divisions and departments, relations with Roman Catholicism and recent developments in international affairs.

The meeting will start with an Opening Worship Service at 5 p.m. on Tuesday, August 15, and end on the morning of Saturday, August 26, after a closing liturgy in the Cathedral of Heraklion. The General Secretary of the WCC, Dr. Eugene Carson Blake, will be the preacher at the main worship service during the meeting on Sunday, August 20, also in the Cathedral. That

evening a public meeting will be held to which the Greek population is invited.

On their way to Heraklion the officers of the WCC will pay a courtesy visit to the Primate of the Church of Greece, Archbishop Chrysostomos of Athens and All Greece, as well as to leaders of the Greek Evangelical Church and the Greek Government.

—EPS, Geneva.

250th Anniversary of Tamil Bible Celebrated

(Madras)—The 250th anniversary of the Tamil Bible was marked with thanksgiving services in many churches, dramatic performances and film showings. A large public meeting on January 21 was addressed by the Most Rev. Dr. F. Donald Coggan, Archbishop of York and president of the United Bible Societies.

The first Tamil New Testament was published by Bartholomew Ziegenbalg, a German Lutheran missionary, in 1716.

In a special message issued in connection with the celebration, Bishop Lesslie Newbigin of the Diocese of Madras of the Church of South India, writes: 'This is a very significant event in the history not only of South India, but of the worldwide church. I believe this was the first full translation of the Bible into any non-European language after the very early translations made in the first centuries of the church. The Tamil people have had the Bible in their own tongue longer than any other people of Asia.'

'This is surely a very great responsibility for us. To whom much is given, of him much will be required . . . This anniversary is an occasion both to congratulate the Bible Society on its vital work, and also to commit ourselves to a much more vigorous effort to build on the foundation laid 250 years ago.'

EPS, GENEVA.

Mr. Korula Jacob

Korula Jacob, secretary of the National Christian Council of India since 1952, died on March 1 at the age of 55.

The son of a Bishop in the Church of South India, Mr. Jacob had been a teacher before coming to the National Council. He made an important contribution to the ecumenical movement, both in relation to the International Missionary Council and to the World Council of Churches. On behalf of the Indian churches, he took major responsibility for local arrangements for the Third WCC Assembly when it was held in New Delhi in 1961.

Korula Jacob had a very clear sense of the intimate relationship between mission, unity and service. He con-

ceived of the National Christian Council of India as an instrument for fostering this dynamic relationship. To this end he dedicated his life. Speaking at New Delhi on the occasion of the integration of the International Missionary Council and the WCC, he said:

'The proclamation of the Good News by word and deed is our individual and collective obligation, and it continues until the end of time. Our continuing task, however, has to be carried out in a changing context. This means we have new opportunities and new responsibilities. If we are good and faithful stewards, we must try to discern what these are and act wisely, relying on God both to lead us and to enable us.' EPS, Geneva.

Kandy Consultation

The solidarity of the Christian with his fellowmen, no matter what his colour, culture, faith or unbelief, was affirmed by Protestant, Orthodox and Catholic participants at a World Council of Churches consultation on 'Christians in Dialogue with Men of Other Faiths'. The meeting took place in Kandy from February 27 to March 5.

A statement issued by the consultation said: 'Around the world awareness is increasing that men of differing religious traditions should meet in friendship rather than in enmity. We Christians would express our sincere desire to enter into dialogue, admitting our past failures in both charity and understanding.'

'There is an essential identity of the human species to which full significance should be accorded, God having "made of one every nation of men"; the participants affirmed. This provides a basis for dialogue which all can share.'

As to the nature of dialogue, the participants defined it as 'a genuine readiness to listen to the man with whom we desire to communicate'. It also 'involves an expectation of something new happening—the opening of a new dimension of which one was not aware before . . . it implies a readiness to be changed as well as to influence others.'

'Good dialogue develops when one partner speaks in such a way that the other feels drawn to listen, and when one listens so that the other is drawn to speak. The outcome of the dialogue is the work of the Spirit', said the participants.

On the thorny question of conversion, there was some disagreement. The conference statement said:

'We recognise that there is often confusion, within the Church and outside of it, between conversion as an inner spiritual and moral rebirth, a radical turning to God, and conversion as a cultural and sociological change of religious affiliation.'

'We are not agreed among ourselves

whether or not it is part of God's redemptive purposes to bring about an increasing manifestation of the Saviour within other systems of belief, as such. This very fact is one of the reasons which should make us leave it to the conscience and inner illumination of those who within such other systems take up Christian discipleship, whether or not it is God's will for them that they should leave their own social and religious community.'

Among the 33 scholars attending the

Kandy Consultation were four Roman Catholics nominated by the Vatican Secretariat for Non-Christians. They were the Rt. Rev. Nanayakkara, Bishop of Kandy; Prof. O. Lacombe of the University of Paris; Father Joseph Spae of the Oriens Institute for Religious Research in Tokyo; and Father K. Klostermaier, S.V.D., of Bombay.

Chairman of the meeting was the Rev. Alan A. Brash, secretary for Inter-Church Aid of the East Asia Christian Conference.

The consultation climaxed a series of three meetings sponsored by the WCC Department of Studies in Mission and Evangelism. To the first sessions came study centre directors from several cities in India, as well as Colombo, Manila, Kyoto, Algiers and Ibadan. They were joined by eleven other experts from four continents for the second meeting, which drew up a study programme for the next three years.

EPS, Geneva.

News from the Dioceses—(Continued from page 13)

MEDAK DIOCESE

Progress in Ellareddy. The old congregation at Bolarum witnessed revival when 68 people were baptised there during the Bishop's visit to Ellareddy pastorate on March 21st. After visiting the congregations at Rudram and Ellareddy town for Holy Week services the bishop was taken to Somaripett, a village perched upon the rocks, where a new congregation was established by the baptism of 87 people on March 22nd. The same evening the Bishop proceeded to Thadur where the soil was broken for a new Church. A pilot project has been initiated in this area. All the paid evangelists have been moved from the villages and the congregations have been placed under the care of voluntary workers, supervised by the presbyter-in-charge, the Rev. P. Y. Luke, with the assistance of two ordained ministers. The experiment has succeeded beyond all expectation.

Rejoicings in Sarjana. The last baptismal service in the Medak area conducted by the bishop before his retirement took place in a grove on the outskirts of Seenoor in Sarjana pastorate when 122 people were baptised on April 8th. This was an occasion of special joy as all the village pastorates of the Medak District Church Council except Sarjana had hitherto shared in the harvest from the new movement and now Sarjana also had found revival.

Jubilee in Luxettypett. Fifty years ago the Rev. C. W. Posnett crossed the Godavary near Luxettypett and was carried in a palanquin, sent by a local landlord, to Luxettypett town from where he toured in the neighbouring villages. The

highlight of the Jubilee celebrations was a repetition of the scene, when the Rev. C. Gordon Early, most of whose long ministry was spent at Luxettypett, and the Bishop were carried in a palanquin, to the original hired house in the market place where Mr. Early first lived and worked. A Jubilee Jatra was held in the Church compound from March 27-29 and attended by a big gathering from the villages of the Luxettypett Pastorate and its daughter pastorates of Donabanda, Dandepalli, Jannaram and Mancheri, under the energetic leadership of the Rev. T. Asheervadam, presbyter-in-charge.

A new venture among the Gonds. A great step forward in the Gond mission was taken on March 31 when the bishop dedicated the new-land purchased in the Gond village of Siripuram for the erection of a minister's house and medical centre. The Rev. K. Joseph and his wife, who is a trained nurse, are shortly to move from Uttoor to take charge of the work. Mrs. Pilli Samuel, assisted by Gond voluntary workers, was in charge of the service, which was in the Gondi language. During the visit of the Bishop to the Boath pastorate he was able to visit the important centre of Adilabad, head of the district, and to meet the Christians in Government and other service there. As a result the Diocese has decided to purchase a site in the town for a Church and parsonage.

A notable ordination. The ordination of deacons held in Medak Cathedral on April 2nd was specially memorable as at that service Mr. Junnaka Andraya, a Gond evangelist, (from Siripuram), and three voluntary workers from the villages, Messrs. Endrala John Mark

(Wadiaram), Koppolu David (Ellareddy) and Peeke Amrutharao (Shankarampett), were ordained deacons, together with Messrs. D. J. Wesley, K. Anandam, Y. Joseph, K. Emmanuel and B. Barnabas. The three honorary deacons are villagers of night school education and after qualifying for the Bishop's licence as local preachers, have attended with their families a special two months' course at the Medak Bible School for four years in succession. They were recommended for the honorary ministry by their local church committee, pastorate committee and District Church Council, and after examination by the Ministerial Board of the Diocese were unanimously recommended for ordination. Their wives also have qualified to receive the Bishop's licence as voluntary workers.

Baptisms at Nirmal. Details of the baptism of 184 people at Mandulapuram are given in the Nirmal report elsewhere in this issue. On April 10 there were 65 baptisms at Dilavarpur, formerly in the Nirmal mission.

Farewell to the Bishop. The official Diocesan farewell to Bishop and Mrs. Priestley was held on April 15th in the grounds of Wesley Boys' Multi-purpose High School, Secunderabad, when there was a large gathering representing all the pastorates and institutions of the Diocese. After speeches from the Representatives of the District Church Councils and special musical items, Farewell addresses in English and Telugu were read by the Rev. J. J. Wesley and the Rev. M. Vidyandam and a gift on behalf of the Diocese was presented by Mr. C. H. Prabhudass, Acting Treasurer.

NATIONAL CHRISTIAN COUNCIL OF INDIA

Christian Council Lodge
Nagpur-1, India
April 17, 1967

Appeal for Help to Famine Victims

Dear Friends,

Since the famine conditions are worsening in Bihar, U.P. and other drought affected areas of the country the National Christian Council comes to you for your help in the following ways :

1. Please contribute generously to NCCI Famine Relief Fund in gratitude to God for the blessings of life.
2. Please support your generous financial help by your prayers for the starving and hungry, and for those who are working to ameliorate their miserable condition.

Kindly send your contribution to :

Mr. Stephen Mathai, Director
NCC Relief Committee,
No. 16, Ring Road,
Lajpat Nagar IV,
New Delhi-14.

Yours sincerely,

M. A. Z. ROLSTON
Executive Secretary, NCCI.

WANTED

I. Medical Superintendent for the Chrisuan Hospital, Rainawari, Srinagar, Kashmir. 75 bedded General Hospital.

Scale : M.B.B.S. with Post-Graduate degree, 625-50-775. Allowances 150.

M.B.B.S. without Post-Graduate degree, but with not less than 5 years' experience, 575-50-675-15-775. Allowances 150.

II. Medical Superintendent for the Maple Leaf Christian Hospital, Kangra, Himachal Pradesh. 80 bedded hospital for women and children.

Scale : as above, allowances as above.

Applications to : Miss H. N. Foyster, Secretary, Medical Executive Committee of the Diocese of Amritsar.

NOTICE

- (1) The Moderator, the Most Rev. P. Solomon is away in Europe and England from May 23rd till August 14th. The Deputy Moderator, the Rt. Rev. J. E. L. Newbigin, will be acting for the Moderator in all matters, during the above mentioned period.
- (2) The Medak Diocese has fallen vacant with the retirement of Bishop Priestley from 1st June, 1967. The Moderator has appointed the Rev. B. Manikyam, Wesley Church, Secunderabad, A. P., as his Commissary in that vacant diocese.
- (3) The Rt. Rev. E. Priestley will be the Bishop's Commissary from May 20th till August 14th 1967 in the Diocese of Dornakal.

The Synod Office,
Madras-6.
23-5-1967.

Dr. (Mrs.) R. M. SOMASEKHAR,
Hon. General Secretary,
C. S. I. Synod

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